1: Hoebel E-5 (1933) 1940 NO6 Comanche NO6

# THE BASIS OF COMANCHE SOCIETY

## EIGHTEENTH CENTURY CONTACTS

The Comanches in the nineteenth century roved the entire southern plains as hunters following the buffalo and as warriors whose raiding parties reached down through the pueblo country deep into Mexico. But the place the Comanche called his was the territory extending from the Wichita Mountains across the plains and streams to the Red River in Texas. There was no strictly defined tribal territory, however; some Comanche camps could be found scattered among the Kiowa villages on the north side of the Wichitas.

175 [131]

Previous centuries had seen the Comanche in a more northerly location. The earliest white travelers on the northern plains in the eighteenth century had found the Comanches in great numbers on the upper Platte River and its environs. Within three generations, they appear to have vanished from this country, for their whereabouts are reported as unknown to the Americans of the times.[1]

In the southwest during this same period the Comanches had been becoming increasingly frequent visitors to the Spanish territories. In company with the Utes they committed repeated depredations on the Spanish frontier, raiding and destroying Apache haciendas, slaying and capturing Apache men, women and children. Irritated Spaniards with Apache guides marched about the country in fruitless punitive expeditions against the raiders from the north and east. By 1786, however, the Comanches were familiar enough to the Spaniards to be enlisted by the latter as allies in a campaign against the then obstrepterous Apaches.[2]

The backbone formed by the Rocky Mountain chain was apparently the shielded route used by most of the Comanches in their extension southward. We read that,

> Ruxton speaks of a tradition that the Comanche and Shoshoni separated on Fountain Creek north of Pueblo (Colorado) in the edge of the mountains. Pike, Lalande, Pursely, Chouteau and De Mun, James, and other early sources, all mention the Comanche and "Snakes" as using trails in the edge of the mountains or among the mountains on their frequent journeys from the Arkansas to the Platte. One of the very early mentions of the Comanches out in the plains is in Bandalier where it is

[1] Lewis and Clark, *A History of the Expedition Under the Command of Captains Lewis and Clark* (Philadelphia, 1878), vol. I, pp. 36–37.

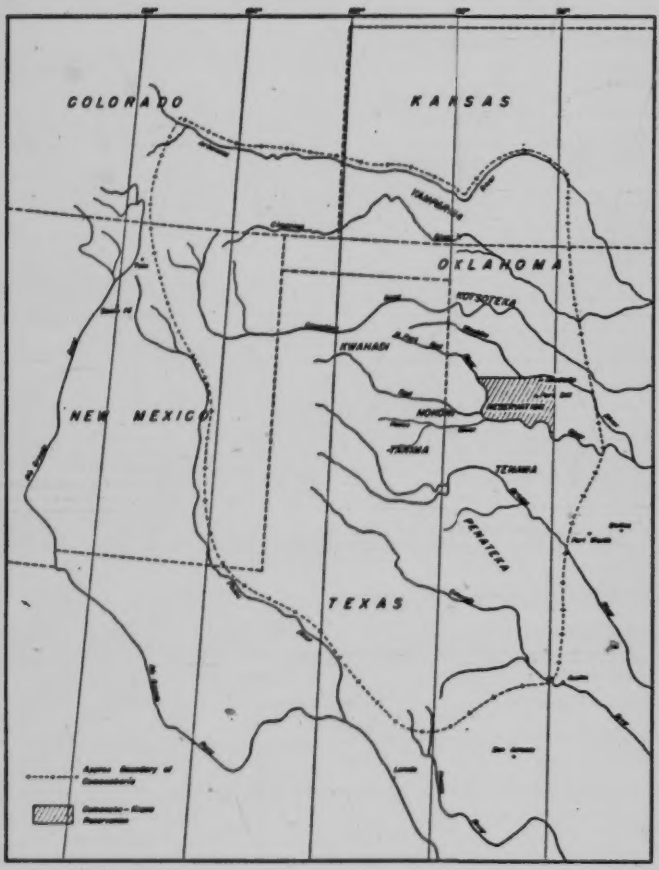
[2] A. B. Thomas, *After Coronado* (Norman, Okla., 1932), p. 67; A. Chaves, *The Defeat of the Comanche Indians in 1717* (Historical Society of New Mexico, No. 8, 1906).

A. B. Thomas, *An Eighteenth Century Comanche Document* (American Anthropologist, vol. 31, 1928), pp. 289–295.

3:Wallace & Hoebel E-4, 5 (1933, 1945)1952
NO6 Comanche NO6

Comanchería

131
174




The Comanche Country

7: Richardson D-4 (no date) 1929
NO6 Comanche NO6



# THE CULTURE OF THE COMANCHE INDIANS

RUPERT RICHARDSON

121 The purpose of this paper is to describe the manners, customs, social and political institutions, and the state of mental development of the Comanche Indians, together with some notice of their implements, weapons, camp sites, and means of subsistence. Because of the nature of the information available it has been necessary to place the emphasis on the more intangible matters rather than on artifacts and other concrete remains which might interest the members of this society more. Indeed, the writer fears that what he brings will be of little value to a society created primarily for the purpose of gathering, classifying and studying the bones, utensils, and implements of the aborigines of this section and less concerned with Indian relations and the thought, habits and customs of the races that preceded us.

● 131 The Comanches are not aborigines of this immediate section. In fact, they had for some time been in contact with the French on the east and southeast and the Spanish on the west and southwest before they began to frequent any part of Texas. However, for a century and a half they did claim as their home a great part of that region which we designate with the indefinite term West Texas; and the tribal name will forever be linked with the border tragedy, history and romance of this region.

Although the purpose of this paper is not to deal with Indian relations, some notice of the general Indian situation in West Texas during the Spanish period may well serve as an introduction to a more specific study of the Comanches. When Coronado came, in 1541, he probably found Apache bands in this region.[1] As he moved into Kansas he met with tribes of the great Caddoan family, and the people of Quivira, that city of gold that turned to clay and grass when he at last found it, are identifiable with the Wichitas who belonged to that family. Although the great "conqueror" did not visit eastern and central Texas, it is reasonably certain that many Caddoan bands lived there also. After Coronado, various

1. F. W. Hodge, Handbook of American Indians North of Mexico, Smithsonian Institution, Bureau of American Ethnology, Bulletin 30 (Washington, 1907), 1-63.

[pp. 1-57 not processed]

10:Horn T-3 (1836-1837) 1955
NO6 Comanche NO6

[P.188]

[54]

# A Brief Account of the Manners and Customs of the Camanche Indians

101 The Camanches are a wandering nation of Indians of whom there appears to be but little generally known. They consist of, as near as I could learn, two tribes, that speak the same language, and who, with several other tribes, with whom I did not become acquainted, inhabit the [131] extensive territory stretching from the northern boundary of Texas to the Rocky Mountains, and in the extent of which Nature seems generally to have adapted her supplies to the comparatively few wants of the children of the forest, who exist upon [134] her bounty. Indeed, one would suppose, that a tenth part of the toil they endure, in the long and 131 fatiguing marches they are almost continually making, rationally applied, with the facilities of the country they inhabit, would afford them four times the amount of the good things of this life that they now enjoy; but with such kind of estimates, they seem to have no concern. They are a hardy race, and endure the toil and privations, which their unsettled and wandering life exposes

## THE SITE

172 The Jared Site (34CM221) is located in the
131 bottom of a deep ravine about one-half mile west northwest of the summit of Medicine Bluff Number Four at 98° 25' 31" west and 34° 41'
172 18" north (Fig. 1). The ravine is a branch of a small unnamed intermittent stream that empties into Medicine Creek. Erosion has cut through clay soils into fine conglomerate bedrock, leaving many boulders and gravel in the bed and sides of the ravine. The area is a highly dissected upland now covered with oaks, cacti, and short grasses.

The grave was located in the bed of the ravine against the south bank in a triangular area framed by three large boulders. The body was covered with large flat stones, probably gathered from the immediate area. When we first saw the burial, soil that had long ago slumped from the bank was covering most of the stones. Immediately above the skeleton and among the stones was soil
[114] that had been deposited by the stream. Erosion had recently exposed a portion of the skull, leading to its discovery by an alert zoology student, Jon Nickles.

126 Before excavating, we set up a mapping
172 station and two datum points in an east-west line on the south bank. All finds were triangulated from these points. We then exposed and mapped the stones covering the grave (Fig. 2). The stones were removed, and the area was troweled and brushed. Everything was left *in situ* until the entire site was open to view (Fig. 3).

172 With the possible exception of the removal of large stones, there had been no preparation of the grave site. A black rubber-coated cloth, probably part of a poncho or light tarpaulin, had been spread out and the body laid upon it with the right side down, head to the west, facing south. The hands had been placed in front of the

[p. 316-B]

20: Wallace H-4,5 (1945) 1953 NO6 Comanche NO6

The
West Texas Historical Association
Year Book

VOL. XXIX OCTOBER, 1953

The publication committee and the editors disclaim responsibility for views expressed by contributors to the YEAR BOOK.

# THE COMANCHES ON THE WHITE MAN'S ROAD*

ERNEST WALLACE

The Comanches constituted one of the major tribes of the southern Great Plains. They came down from the north shortly after 1700 and within a quarter of a century had established themselves as lords over a vast area extending from the Arkansas River on the north to the Hill Country around San Antonio on the south, and from the Cross Timbers or approximately along the line of the ninety-eighth meridian on the east to the Pecos River and the mountains above its headwaters on the west. For a century and a half these spartans of the prairies successfully repelled all efforts of both red men and white men to encroach on their hunting grounds, while at the same time they pillaged Mexican communities far south of the Rio Grande and made the frontier settlements of the Anglo-Americans unsafe.

Comanche culture was of the typical plains Indian character. The Comanches were nomadic hunters, warriors, and raiders. They had no agriculture (in historic time, at least);

*Ernest Wallace and E. Adamson Hoebel, The Comanches (University of Oklahoma Press, Norman, 1952) is a study of the old way of life of the Comanches. Acculturation and twentieth century development are topics outside the scope of that study. Surrounded after their capitulation by whites who regarded their own civilization inferior to none, the Comanches, for lack of any alternative, reluctantly proceeded to accept in part the civilization of their conqueror or, as the Comanches say, "The White Man's Road." This article, taking up where the book leaves them, attempts to trace briefly the historical development of the Comanches after they were compelled to accept life on the reservation. In addition to the cited source material, this article is supported by field work of the author among the Comanches in the summer of 1945.

20: Wallace H-4,5 (1945) 1953 NO6 Comanche NO6



105 no permanent villages. The horse provided means for rapid and relatively easy transportation across the vast expanses and, as a medium of exchange, it was a tangible form of capital wealth.

177 But the Comanches were over-powered eventually by the Americans. Americans crossed the Comanche hunting grounds on their way to Santa Fe and California frequently after 1846 and spread diseases that ravaged the Comanches more disastrously than the bullets from the guns of the soldiers and pioneers. The six-shooter proved to be for mounted men a superior weapon to the Indian bow and arrow. The iron horse moved across the prairies with a speed and an endurance that set at naught that of the Indian pony, bringing swarms of hunters, settlers, and soldiers into the Comanche hunting grounds. The hunters with a new, superior rifle began a reckless slaughter of the buffalo, and without the buffalo the Comanches could not possibly continue their old way of life. Armed cowboys drove their herds of hardy longhorn cattle farther and farther west to graze the nutritious grasses of the buffalo range until they were ready to trade in Abilene or in Dodge City for Yankee dollars. After the Civil War the government was in position to undertake vigorous military action.

618 657 These factors brought the United States government and the Comanches together in a peace council. By the Treaty of Medicine Lodge in 1867 the Comanches and their allies, the Kiowas and the Kiowa-Apaches, were assigned a reservation of almost three million acres in Southwestern Oklahoma. [13] The reservation was bounded on the east by the ninety-eighth meridian, on the north by the Washita River to a point thirty miles above Fort Cobb and thence by a line due west to the North Fork of Red River, and on the south and west by the Red River and its North Fork. The treaty permitted the United States to construct railroads, roads, military posts, schools, and an agency—none of which the Comanches wanted. The government for its part agreed to provide annuity goods for a period of thirty years while the Indians were making the transition to an agricultural econ-

21: Burnet T-5 (1818-1819) 1951 NO6 Comanche 06
Texas



[ca. 1818]

detailed account of those tribes with whom my adventures in this delightful country have made me familiar. If the results of my observations can contribute to your amusement, or aid your laudable endeavours to acquire information concerning the wide-spread sons of the forest, I shall be amply remunerated for the trouble of imparting them to you.

The Comanchees are the most numerous, and therefore the most important nation of Indians inhabiting this Province, and with them I am more intimately acquainted than with any of the other tribes. I shall give them priority of notice.

Let the long suspended destiny of this most valuable province eventuate as it may: whether it shall continue to languish under the wretched and paralising policy of Spain, or shall be received under the benign guardianship of our own country, the aboriginal inhabitants of it are worthy to be better known and more considered than they now are. If they are too far removed from *home*, the starting place and often the goal of charity, to merit attention for the beneficent purposes of amelioration, they nevertheless present sufficient claims to occasional observance on grounds of an exclusive political nature. The Comanchees more particularly, owing to their proximity to the frontiers of the Arkansas Territory, and to their forward and unrestrained habits of rapine, appear, in prospective at least, to sustain some interesting relations to our country. It would not be altogether visionary to predict, that in the course of a few years, these obscure and unnoticed savages will evince their claims to our attention by the massacres and devastations of a border warfare. It is true, they now are, and heretofore have been, peaceably disposed towards us. They find the mules and horses of their ancient enemies, the provincial Spaniards, a more alluring quarry, than is presented by the scattered and humble hamlets of an American frontier. It is true, they are apprized of the difference between the American and the Spanish character; they dread the active energy of the one, as they despise the pusillanimity of the other. Had we a dense and populous front to present them,

22: Dacus Q-3 (no date) 1960 NO6 Comanche NO6
(ca. 1870)

By J. A. Dacus

*Popular author and member of the staff of the St. Louis* Republican, *1871-80. Condensed from an article in* Ware's Valley Monthly, *Volume I, Number 1, St. Louis, May, 1875.*

# *The Comanches: An Ethnological Sketch*
(ca 1870).

The Comanches number about fifteen thousand souls. Their former 161
range extended from the sources of the Rio Brazos and Rio Colorado, 101
of Texas, northward to the Canadian, and westward to the mountains of 131
Colorado and New Mexico, and thence southward to the Rio Grande and
the Mexican settlements of Nueva Leon and Coahuila. They are generally 101
classed with the great nomadic Apache family. But the points of resemblance, I believe, are not sufficiently distinct to justify the classification.
In form, feature, and language they have little likeness or affinity to the 101
Apaches. Their traditions and symbolism and language, all point to a 197
relationship with the Shoshones. The difference in the language spoken by
these tribes is only dialectal. The separation must have taken place in the
remote past. The cause which led to that separation, it is probable, will
never be ascertained.

The name, Comanche, by which the people under consideration are dis- 101
tinguished, is not of their own bestowal. They call themselves *Neum*, which
signifies men—the first, or original men. It is probable that their present
name is a corruption of the Spanish word comenzar (pronounced comanthar), which signifies "to begin." The Comanches assert that they are THE
*men*—the beginning men—or first men. In the effort to impart their distinctive claim, to strangers, they no doubt made use of signs signifying a
commencement or beginning, and hence received from the early Spanish
adventurers the title, *Los Pueblos Comenzar*: "The people to begin," or
the beginning people. It was afterward corrupted to Comanche, instead
of Comenzar.

The Comanches are nomads, but not pastoral. They have horses, but 233
keep no cattle, or sheep. They not do cultivate the soil, and confess them- 241
selves ignorant of the simplest arts of agriculture. Their food is procured 224
by the chase. The women sometimes collect a few roots and plants, and
some of the indigenous fruits of the plains, such as plums, certain kinds 222
of berries, and the fig-like fruits of a species of cactus found on the Wichita 462

[p. 333]

23: Cabello y Robles G-3 (1778-1786) 1961
NO6 Comanche NO6
Eastern Comanche



[ca. 1786]

much blindness and harshness, as if they were slaves. 000

SECOND: What Reciprocal Trade Has One Village With Another? 175 438

The commerce and trade that one village has with others is that the Eastern Comanche transport the horses which they acquire in their wars and robberies to the villages of the Western Comanche, that are known by the name *Yumbarioas* [*Yamparikas*], who are the ones that sell or barter rifles, powder, shot, lances, cloth, pottery, and knives which they acquire from the *Canse, Quita, Quirate and Aguaés*; these are also intermediaries in the commerce of buffalo hides, with and without hair, which they work and dress very well. 439

THIRD: What Strength Has Each One? 175

With respect to the strength of each settlement it is not possible to ascertain the number of people that compose them, nor of those of the other villages because they are accustomed to subdivide according to the way they accommodate themselves to the terrain in which they exist and the bounty of the hunt of the buffalo, on which they maintain themselves. Because of the shortage of firearms, they keep their strength gathered with the caution with which they always live; they never situate themselves in a place that will be very uncomfortable, but in which they will be able to be sheltered from their enemies, always having little [scouting] parties circling to observe whether or not they are being attacked. They have the system of wandering from one place to another without maintaining themselves in a fixed locale, and in such manner they plant no crops. They maintain themselves only from the flesh of buffalo and deer, and some roots like sweet potatoes that are abundant in the territory in which they travel. 621 224 175 721 621 175 221 241] 262]

FOURTH: What Territory Do They Ordinarily Occupy? 175

The Rancherias of the Eastern [Comanche] Indians are 131 [133]

23: Cabello y Robles G-3 (1778-1786) 1961
NO6 Comanche NO6
Eastern Comanche



[ca. 1786]

175 customarily situated across the river that some call the
131 *Colorado* (Red) and others the *Rio de la Empalizada* which
133 flows to Natchitoches in order to empty into the Mississippi; from their settlements [on the Red River] they move about to the headwaters of the Brazos de Dios, which are one hundred leagues apart from one another; in this interval they are accustomed to make their residence at a place they call
175 the *Gran Salina* [Large Salt]. There they provide them-
439 selves with this commodity in order to barter with the
317 *Taboayazes* [*Taovayas*] and *Guachitas* [*Wichitas*] who, because they lack salt, esteem it very much.

175 FIFTH: What Are the Names of the Captains That
622 Govern Them?
624
[643] The names of the captains that I have been able to acquire notice of are in the First Class, El Cota de Maya, or Camisa de Fierro[1]; the second, Cabeza Rapada. Those of the Second Class are El Lobito, El Sorrillo, Guiracaraco, El Guaguanguas, La Boca Partida, El Español, El Surdo, and El Manco. I have not been able to inquire the names of the other three or four who are of the second class.

SIXTH. What Distinguished Those in Authority?

[643] The chiefs with the most authority and following known among the Eastern Comanche Indians are in the first class, el Camisa de Fierro, or Cota de Maya, and in the second, la Cabeza Rapada, there being ten or twelve that are between those of the second class and subject to the two aforesaid [first class chiefs].

175 SEVENTH: How Did They Gain Their Authority, by
643 Election or by Inheritance?
623
555 The command and superiority established by the two

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[113] [551] 1. For further details about Cota de Maya (Coat of Mail), also called Ecueracapa (Leather Cape), whose Comanche name was Contatanacapara, see Alfred B. Thomas, *Forgotten Frontiers* (Norman, 1932), 295-325.

24: Richardson H-4 (no date) 1929 NO6 Comanche NO6
(1854-1859) Texas

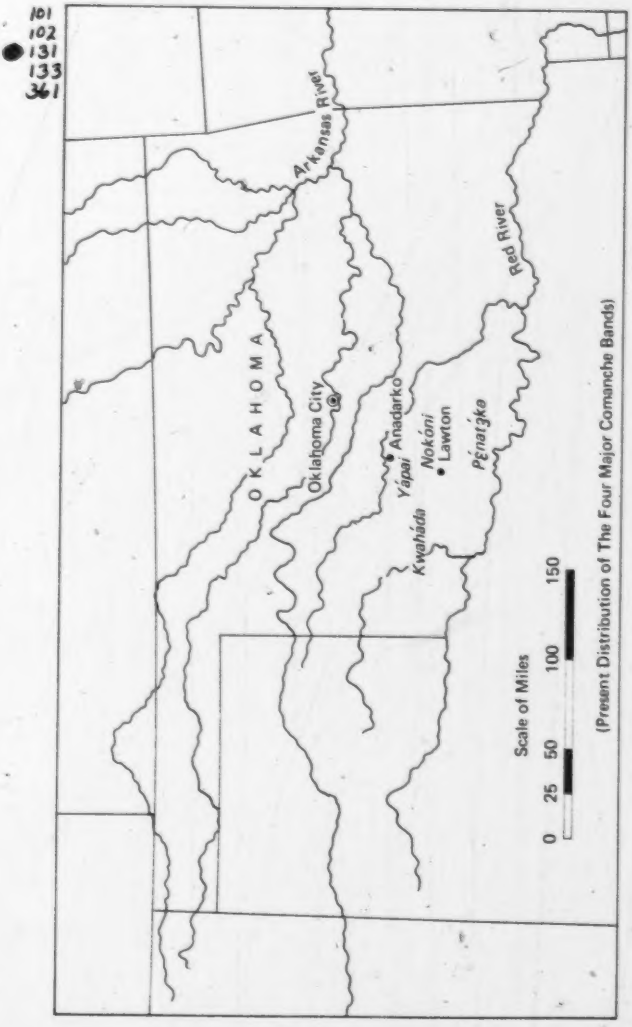


dolph B. Marcy of the United States Army, and Robert S. Neighbors, representing the Indian Department, were appointed to locate and survey the reservations and, after an extensive reconnaissance two tracts, one of four leagues on the Clear Fork of the Brazos and the other of eight leagues on the main Brazos were located. The site of the Clear Fork or Comanche reservation is on the line of Shackelford and Throckmorton counties and that of the Brazos reservation, used by the sedentary tribes, is in Young county.

Thus did the Indian Department prepare to confine more than a thousand nomadic savages on a reserve of a little more than eighteen thousand acres. Today this land is the home of a few stock farmers and ranchmen and probably not as many as fifty people live on it. Compared with the vast stretches the Comanches has considered as their home this was indeed a parsimonious grant; but the state contended that the Indian problem should be entirely a Federal burden, the cession was regarded as a gift, and Texas was not in a liberal humor. Yet, since the cardinal idea underlying the reservation system was not simply to feed and care for the Indians but to teach them to become self sustaining, it is strange that the Federal Government undertook the project at such an obvious disadvantage. It was to be expected that a nomadic people would take more interest in stock-raising than in farming; but herds could not be maintained on so small a tract and white men soon came and laid claim to the adjoining range. Furthermore, only a small part of the reservation lands were arable. Naturally the wild Comanches were loathe to accept such a cramped environment.

However, some of the Indians were in such desperate straits that they awaited with eagerness the establishing of the reservation. Chief Ka-tem-e-see went far out into the prairies to meet Marcy and Neighbors on their return from the reconnaissance in order to assure them that his followers were ready and anxious to occupy the home they were expecting. Also, it may be observed in passing, that the chief was not at all reticent in talking Comanche politics and describing the different factions that prevailed among the Penatekas (Honey-eaters), or Southern Comanche bands. But soon Chief Sanaco appeared before the commission to inform them

31: Jones E-5 (1967-1970) 1972 NO6 Comanche NO6
Oklahoma




[p iv]

32: Gilles O,X-3 (1902-c.1910) 1974
NO6 Comanche NO6
Oklahoma



123 stead of just another Indian customer of the store. He was to live thirty-eight more years, and the friendship beginning that day continued to the end. Often there was a stretch of years between our meetings, but when we did meet we made up for lost time. And over the years I came to know him as the man who, I believe, did more to bring about an amicable relationship between our two races than any other man, Indian or white.

551 The Comanche Agency roll gives Che-appy (pronounced Ce-Pa, with a soft C and the accent on the first syllable), the Indian name under which Charley Ross was listed, the birth year of 1863. This means that in 1875, when the roll was compiled, a government clerk considered that he appeared to be twelve years old. His father's name
736 is given as To-wa, and his mother's as Wer-e-kah. No birth years are given for either the father or the mother, nor is there any record of their death. But four or five years later Che-appy is listed as an orphan, and he may well have been an orphan at the time of his enrollment. This means that his father left no surviving brother or blood
[597] brother. Had there been such an uncle, Che-appy would have become his son, and thus not an orphan. As to the manner of the father's death, we know only that Charley Ross's daughter Ida (now Mrs. Phil Cato of Riverside, California) is sure that her grandfather was not killed while fighting.

131 Che-appy was born during the last years of the Comanche empire, Comanchería, which stretched from the Arkansas River to the north and the Cross Timbers to the east to the varying southern and western boundaries formed by the range of the southern herd of buffalo,
726 whose guardians the Comanches considered themselves to be. Nothing
648 is definitely known of his early childhood, but it is probable that he was held prisoner, as were most Comanche women and children, during the all-out effort of the Army to subdue the Comanches following the battle of Adobe Walls and until the final surrender in 1875. While this relentless warfare was being waged against the Comanche, on an around-the-clock basis, twelve months of the year, with at times as many as five columns of troops in the field, every horse and mule belonging to the Indians was shot and killed as soon as it was captured, to prevent its recapture. Following the engagement at Palo Duro Canyon, the Army slaughtered 1,400 head of Comanche horses and mules. Then, when the Army wanted to move the captured women and children to the reservation, it had no transportation for

101 **Comanche.** One of the southern tribes of the Shoshonean stock, and the only one of that group living entirely on the plains. [174] [648] Their language and traditions show that they are a comparatively recent offshoot from the Shoshoni of Wyoming, both tribes speaking practically the same dialect and, until very recently, keeping up constant and friendly communication. 174 Within the traditionary period the 2 tribes lived adjacent to each other in s. Wyoming, since which time the Shoshoni have 131 been beaten back into the mountains by

142 302 291

ASAHABIT—PENATEKA COMMANCHE

174 the Sioux and other prairie tribes, while 131 the Comanche have been driven steadily southward by the same pressure. In this southerly migration the Penateka seem to have preceded the rest of the tribe. The Kiowa say that when they themselves moved southward from the Black-hills region, the Arkansas was the N. boundary of the Comanche.

[p. 327A]

175
131 In 1719 the Comanche are mentioned under their Siouan name of Padouca as living in what now is w. Kansas. It must be remembered that from 500 to 800 m. was an ordinary range for a prairie tribe and that the Comanche were equally at home on the Platte and in the Bolson de Mapimi of Chihuahua. As late as 1805 the North Platte was still known as

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291

COMANCHE WOMAN

175
131 Padouca fork. At that time they roamed over the country about the heads of the Arkansas, Red, Trinity, and Brazos rs., in Colorado, Kansas, Oklahoma, and Texas. For nearly 2 centuries they were at
175
648 war with the Spaniards of Mexico and extended their raids far down into Durango. They were friendly to the Americans generally, but became bitter enemies of the Texans, by whom they were dispossessed of their best hunting grounds, and carried on a relentless war against them for nearly 40 years. They have been close confederates of the Kiowa
648 since about 1795. In 1835 they made
657 their first treaty with the Government,
131 and by the treaty of Medicine Lodge in 1867 agreed to go on their assigned reservation between Washita and Red rs., s. w. Okla.; but it was not until after the last outbreak of the southern prairie tribes in 1874-75 that they and their allies, the Kiowa and Apache, finally settled on it. They were probably never
161 a large tribe, although supposed to be populous on account of their wide range.
[165] Within the last 50 years they have been terribly wasted by war and disease. They numbered 1,400 in 1904, attached to the Kiowa agency, Okla.

[p. 327-B]

35: United States W-4 (no date) 1974
NO6 Comanche NO6
Oklahoma

# COMANCHE TRIBE

**Caddo, Comanche, Cotton, Grady, Kiowa, Tillman, and Washita Counties, OKLAHOMA**
**Tribal Headquarters: Anadarko, Oklahoma 73005**

101

**Federal Trust Area**
Population: 3,300 (BIA 11/72)

657
161

**LAND STATUS** Total Area: 234,299.45 acres (three tribes) 659
Tribally Owned: 4,373.41 acres 423
Allotted: 229,926.04 acres
(Acreage by individual tribes is not available. Total includes all three tribes.)
Owned Jointly With the Kiowa and Apache Tribes of Oklahoma. (648)
This land is held in trust by the United States under the act of June 24, 1946.

**HISTORY AND CULTURE**

The Comanche are of the Shoshonean linguistic group. In 1719, they were mentioned as living in what is now western Kansas. Legends indicate that the Comanche may have had horses before the Spanish arrived. Where they obtained them is not known. The horse changed the Comanche's mode of living into a nomadic one. They made little agricultural use of the land and lived in easily transportable tepees. Long known as the finest horsemen of the plains, they had a reputation for courage in battle when facing great odds. They were traditionally hunters. Their diet consisted of game meat, berries, edible roots, but mainly the buffalo, whose skin the Comanche used for clothing, bedding, and shelter.

For nearly 2 centuries they were at war with the Spaniards in Mexico and raided Mexican settlements as far south as Durango and Zacatecas. Generally friendly to the Americans, they were bitter enemies of the Texans who had dispossessed them of their best hunting grounds. They waged relentless war against them for almost 40 years. Around 1795, they became close confederates of the Kiowa and also allied themselves with the Apache.

Several treaties were consummated between the United States and the Comanche Tribe between 1834 and 1875. In the treaty of 1867 the Comanche, along with their allies, the Kiowa and Apache Tribes, were assigned a tract of land in Oklahoma containing 2,968,893 acres. Individuals were allotted 160 acres each. (651)

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361
311
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703
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